

# THE SIGNES,

OR

AN ESSAY CON-  
cerning the assurance of  
*Gods loue, and mans saluation;*  
gathered out of the holy  
*Scriptures.*

By NICHOLAS BYFIELD  
one of the Preachers for  
the Citie of Chester.

*Newly corrected and amended.*

2 COR. 13. 5.

Examine y<sup>r</sup> selues whether ye be in the  
faith: proue your owne selues Know ye  
not your owne selues, how that Iesus  
Christ is in you, except ye be reprobates?

LONDON,  
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for *John Bellamy.*

✓

1633. ✓

THE  
SIGN

OR  
AN ESSAY

ON THE

CONSTITUTION

OF THE

CHURCH

OF

ENGLAND

IN

THE

YEAR

1745

BY

JOHN



TO THE  
TRVLV RELIGI-  
ous, and his most affe-  
ctionate friend, *Mistress*  
*Iane Ratcliffe*, wife to *Iohn*  
*Ratcliffe* Esquire, Alder-  
man, and Iustice of Peace,  
late Maior of the Ci-  
tie of Chester.



Receiue vnto you  
and loue, with  
faith from God  
the Father, and  
the Lord Iesus Christ. The  
importunitie of diuers of  
my

## THE EPISTLE

my hearers, and the expectation of many of all sorts, together with my desire to yeeld some account of my long undelightfull leisure, haue enclined me to prepare some of my publicke and prinate labours, for the common view: hoping that the abounding respect of my friends will coner the wants, and weakneses, which other men will sooner espie. Howsoeuer, I haue long meditated a work of greater labour, then this ensuing Treatise, yet in the meane time I haue beene willing to taste the approbation of good men,  
and



## DEDICATORIE.

and make my best advantage  
of the censures, of the  
many minded multitude,  
by adventuring to send  
forth these first fruits as a  
handfull gathered out of the  
rest.

Worthie Gentlewo-  
man, there are many rea-  
sons to induce me to publish  
these Signes under your  
name. Your singular love  
and liking of my Ministe-  
rie, together with your re-  
verent and willing enter-  
tainment of faithfull Mi-  
nisters, (receiving them  
as the messengers of the  
Churches, and the glo-  
rie of Christ, as partners

and fellow helpers, walking in the same Spirit) challenge from vs some publicke testimony of our acknowledgement of Gods grace, and of the way whereby we reioyced for your sake; besides, by reason of your constant endeour to make use of all opportunities for your resolution, and direction in the severall conflicts and cases of your conscience: I have had occasion fully to know your order and manner of life, your desires, purposes, fears, and uprightnesse, your faith, your love, your obedience: and therefore being

## DEDICATORIE.

being assured that you are  
marked euen with enery  
one of these signes, why  
should I not say vnto you,  
as sometimes Iob said of  
himselfe : Behold your  
signes, that the Almighty  
will witnesse for you.

Iob 31. 35.

And I am well assured,  
that this Treatise will find  
good acceſſe vnto the hands  
and hearts of diuers in  
these parts, euen for the  
loue they beare to you, and  
for the good they now heare  
you haue by experience reaped  
fro these. Whether had  
I bin easily drawne to pub-  
lish these, but that hauing  
occasion in conference with

## THE EPISTLE

many to make use of them, I could hardly satisfie them with copies. I spare to alledge other reasons.

Now what remaines, but that I should beseech you, and all those who find by these signes the assurance of Gods eternall love, even to honour the Lord with the continuall sacrifices of praise, the fruite of your lips, with confession to his name? Oh love the Lord with your whole heart, and make his praise glorious, and abound more and more in the fruites of sincere life, and in all holy and humble conversation.

Heb. 13.

# DEDICATORIE.

*uersation.* Live by faith,  
*And* in nothing be care-  
 full, but in all things let  
 your requests be made  
 knowne to God, with  
 thanksgiuing. *And as* you  
 haue receiued mercie,  
 faint not, *neither be dis-*  
*couraged vnder the sence*  
*of your infirmities and*  
*wants,* for they that wait  
 vpon the Lord, shall re-  
 new their strength: the  
 Lord will powre his Spi-  
 rit vpon your feed, and  
 his blessing vpon your  
 buds. The Sonne of righ-  
 teousnesse will arise, and  
 there is healing vnder his  
 wings. You haue an high  
 Priest,

Phil. 4. 6.

2 Cor. 4. 1.

Esa. 40. 31

Esa. 44. 4

Mal. 4. 2

THE EPISTLE

Heb. 4. 16.

1 Cor. 12.

1 Sam. 2. 9.

Psal 66. 8. 9.

Priest, that I is touched  
with infirmitie; & there-  
fore you may go boldly to  
the throne of grace, to  
seeke grace and mercie to  
helpe in time of neede.  
The power of God is  
made knowne in weak-  
nesse; and his grace will  
bee sufficient. The Lord  
keepeth the feete of his  
Saints, and will supply all  
your wants with his riches  
in glory. Blessed bee the  
Lord that holdeth our  
soules in life, and suffe-  
reth not our feete to be  
moued.

Gracious Gentlewoman  
be confident in this, that  
God

# DEDICATORIE.

God which hath begun  
his good worke, will per-  
forme it, till the day of  
Christ. For his foundatiō  
remaineth sure. And he  
ouer liueth that maketh  
intercession for you. And  
the immortall seede abid-  
eth. And Christ will be  
Omega as well as Alpha,  
the end as well as the be-  
ginning. Neither feare  
the reproch of men: for  
there is a hiding place  
with the Lord from the  
strife of tongues: and he  
will put to silence those  
lying lippes that speake  
such grieuous words, so  
proudly, so contemptu-  
ously

Phil. 1. 6.

2 Tim. 2.

91.

Heb. 7. 25.

1 Iohn 3. 9.

Reu. 21. 6.

Psal. 31. 10.

Psal. 31. 18.

# THE EPISTLE

1 Pet. 4. 1.

ously. Waite on the  
 Lord, and keepe his way;  
 they shall assuredly make  
 an account to the Iudge  
 of quicke and dead, that  
 speake euill of the innocent.  
 And the same God and  
 Father of mercie, that  
 hath directed your heart  
 vnto his loue and refreshed  
 your spirit with the un-  
 speakable ioyes of his pre-  
 sence, finish his owne work  
 in you: and as you haue  
 professed a good profes-  
 sion before many that  
 will witnesse, how vn-  
 blameably you haue beha-  
 ued your self among them  
 that beleeeue; so stand fast  
 in



## DEDICATORIE.

*in the Lord, be still an example of faith and puritie, of loue and feruencie, of meeknesse and humilitie, of tendernesse and harmelesnesse, of shamefastnesse and sobrietie, of mercie and good works, as becommeth a woman professing godlinesse, that they may be ashamed which shall falsly accuse your good conuersation in Christ. Keepe the doctrine you haue receiued, seeing you haue learned Christ, as the truth is in him. Strive to increase in loue and obedience to your husband, and care of your chil-*

## THE EPISTLE

children and family, and  
shew all faithfulnessse and  
diligence in your particu-  
lar calling. Proroke your  
kindred and acquaintance  
vnto repentance, faith  
prayer, loue, fellowship  
in the Gospell, and good  
workes, that thank/gi-  
uing may be giuen by ma-  
nie to God for you. Let  
the word of Christ be  
still your guide: Watch  
vnto prayer: receiue them  
that feare God, and make  
much of such. Let pati-  
ence haue her perfect  
worke, and commit your  
wayes :o God, and trust in  
him. The Lord make  
you

158 DEDICATORIE.

you to abound in loue yet  
more and more, in know-  
ledge, and in all iudge-  
ment, that you may still  
approve things that are  
excellent, and be blame-  
lesse in the midst of a  
crooked, yand peruerse  
people. The Lord per-  
fect in you whatsoeuer is  
wanting; and fulfill the  
good pleasure of his good-  
nesse, and the worke of  
your faith with power.  
The Lord increase in you  
that holy conetousnesse,  
to be with the Lord; loo-  
king for the blessed  
hope, and glorious ap-  
pearing of the great  
God

THE EPISTLE &c.

God and our Saviour  
Iesus Christ.

*Farewell. May. 1614*

Yours according to the  
common faith,

N. Byfield.

**A SHORT  
TREATISE, CON-  
cerning Assurance.**



Concerning the  
assurance of  
Gods fauor,  
three things  
may be considered of.  
First, the Proofes. Se-  
condly, the lets. Third-  
ly, the Signes.

That a Christian in this  
life may be infallibly as-  
sured of Gods fauour to  
himself in particular, and  
that he ought to seek this  
assu-

affurance, as a matter of ſingular neceſſitie, theſe places of ſcripture proue.

2 Cor. 13. 5

**The Apoſtle Paul** chargeth the Corinthians to *Examine themſelves, whether they be in the faith;* and requireth this proving of themſelves with ſuch earneſtneſſe, that he ſaith; *Know ye not your owne ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?* As if he would avouch it, that a man can never have found comfort of his election, till he get this aſſured knowledge of Gods favor in Chriſt. And the Apoſtle

Apostle Peter exhorteth  
 Christians to use all dili-  
 gence to make their calling  
 and election sure whatsoe-  
 uer carnal persons speake  
 against it. Job vehement-  
 ly desires there were a  
 perpetuall record of his  
 words, when he speakes  
 of his assurance, that no  
 man might thinke hee  
 spake passionatly or vain-  
 gloriously; he knew that  
 his Redeemer liued; and  
 that at the last day his very  
 flesh should be raised; and  
 he should see God with ioy.  
 By the Spirit of God a  
 Christian knowes the  
 things of God: yea to this  
 end

2. 700 1  
 1 Pet. 1. 10.

2. 700 2

Job 19. 23.  
 25. 26. 27.

2. 700 2  
 8

1 Cor. 2.

89. 1<sup>1</sup>. 1<sup>2</sup>.

and haue wee receined this Spirit which is of God, that we might know the things which are freely given vs of God : yea it searcheth the deepe things of God.

2 Cor. 5. 1.

82. 91. 101.

150. 172.

2 Cor 5. 6

8.

And in the second of the Corinthians, Gods children are sayd to know thei<sup>r</sup> glorification: as certainly as by sense and experience they know that their bodies, which are their earthly tabernacles, shall be disolued; so certainly are they assured of the building of God, not made with hands, eternall in the heauens : yea they are alwaies confident here-

in :



in and therefore Gods ser-  
uants are taught to pray  
for the spirit of wisdom  
and reuelation, that the  
eyes of their understand-  
ing may be enlightened,  
that they might know the  
hope of their calling, and  
the riches of their inheri-  
tance, and the exceeding  
greatnesse of Gods power  
towards them, vpon this  
assurance. Paul knowes  
whom he hath beleueed;  
and no afflictions should  
hinder him, but he will  
settle vpon this perswa-  
sion, that God will keep his  
soule, which he hath com-  
mitted to him against the  
day

1. 1. 1. 1.

Eph 1. 18.

19.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

2 Tim. 1.

12.

day of Chriſt. The Apoſtle  
 1 Ioh. 3. 14. Iohn ſaith, We know that  
 2 Ioh. 1. 10. we haue paſſed from death  
 1 Ioh. 5. 13. to life. And againe, Ye  
 may know that ye haue e-  
 ternall life. And againe,  
 1 Ioh. 5. 19. We know that we are of  
 God. And the Apoſtle to  
 the Epheſians ſaith, that  
 in Chriſt we haue bold-  
 nes and acceſſe with confi-  
 dence, by faith in him. Yea  
 Eph 3. 11. the very words of affu-  
 1 Theſ. 1. 5. rance are found in Scrip-  
 Heb. 10. 22. ture, where it is ſhewed,  
 Col. 2. 2. that we may haue much  
 Heb. 6. 11. aſſurance, yea full aſſu-  
 rance, yea the riches of full  
 aſſurance. And men are  
 earnestly exhorted to uſe  
 all

all diligence to get this full assurance to the end: and when it is once had, neither death, nor life, nor Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate them from this love of God in Iesus Christ.

Rom. 8. 38.  
39.

L E T S.

**T**He attainment of the fence, power, and comfort of this assurance, is exceedingly hindered in all sorts of people. For, first, many can neuer attaine it, be-

B cause

cause they are so forestalled with euill opinions about it; they thinke it is impossible to be had, or it is needlesse, or it is presumption to seeke it, or it would proue a nurse to securitie if it were had. Secondly, in the most common hope serues the turne, and supplies presumption in the roome of this sacred gift. Thirdly, many heare and professe, and go farre in the opinion of others, and yet get not assurance, because they take not a sound course for the mortification of the bodie.

die of sinnes that are passed; whereas it is certain, assurance can neuer be had, till there be some soundcourse taken, in the acknowledgement, bewailing and reformation of them. Besides, a barren life is an vncomfortable & vnseiled life; and contrariwise, to abound in Gods worke, hath steadfastnesse, and a secret rest of heart, as an vnspeakeable companion of it. Fifthly, Melancholy also (that is, terrors & griefes, of which a man can yeeld no true reason) is in diuers a mightie let to the

1 Cor. 15.  
58.

setled assurance they might haue. They are so eatē vp with those strong cōceits, that all the comfort that is propounded most an end, prooues as water spilt vpon the ground: especially when this humor is nourished by some extraordinarie distemper of the bodie; Physicke, nor arguments of Scripture must here be vsed, or rather both of them. Sixtly, the loue of earthly things is another great impediment: many professors haue their thoughts and cares so eaten vp with wordlinesse, that

that they cannot seriously hold out to follow the directions requisite to the attainment of assurance.

This grace requires a mind some way fitted for contemplation. It is a knowledge, will never be had with looking downward. Seuenthly, many are so passionate and forward, they can get no rest in their heart; whereas full assurance would be lodged in an humble and quiet brest. Eightly, others want assurance, because they neglect the meanes of assurance, which are, the word, prai-

1 Theſ. 1. 5  
Eph 1. 17.

Phil. 1.5.6. er, or fellowship in the Gospel. Ninthly, in some there lodgeth some secret sinne vnrepented of, and this either keeps out faith, or keeps it downe in the cradle, that it can get no strength. Lastly, assurance is the gift of God and he bestoweth it on whom he will.

*THE SIGNES  
generally propounded.*

**T**Here are sixteene infallible signes of a child of God, as may appeare dy the testimonie of most apparent Scripture.

First,



First, *Powerty of spirit*; for the poore of spirit are blessed, and theirs is the kingdome of heauen.

Math. 5. 3.

2. *Godly sorrow*, for it causeth repentance, not to be repented of, euen such a repentance as is vnto saluation.

2 Cor 7. 10

3. *The loue of the Word*, for this is a sure comfort in affliction, & may quicken a mans heart; this is a saubour of life vnto life, in them that are saued.

Psal. 119.

90.

2 Cor. 1. 15

Psal. 1. 2.

1 Thef. 1.

5. 6.

4. *The loue of Gods children*, for hereby we know we are passed from death to life, because we loue the brethren.

1 Ioh. 3. 14

1 Cor 13.

1. 2. 3.

5. *Faith*; for God so loued the world, that he gaue his onely begotten Sonne, that whosoener beleueth in him, should not perish, but haue euerlasting life.

6. *Vprightnes of heart*; for God will giue grace and glorie, and no good thing will he withhold from them that are vpright in heart.

7. *The Spirit of Adoption*; for it beareth witnes to our spirit that we are the sons of God: and if any man haue not the spirit of Christ, he is not his.

8. *Holy desires*; for eue-

ry one that thirsteth, shall haue of the water of life freely: and if they will heare, their foules shall liue, and enioy the sure mercies of *Dauid*; they are blessed, and thty shall be satisfied.

Reu. 22. 6.

Esa. 55. 1. 2.

3. 4.

Mat. 5. 6.

9. *The Spirit of prayer or supplication*, for whoso euer calleth on the name of the Lord, shall be saued.

Joel. 2. 32.

Zach. 12. 10.

10. *The obedience of Christ*, for he is the author of eternall saluation to them that obey him.

Heb. 5. 9.

11. *Sauing knowledge*, for this is eternall life, to know God, & whom he hath sent, Iesus Christ. It

Joh. 17. 3.

is not onely a signe of eternall life or saluation, but the beginning and part of it.

12. *The Sacraments* in the right vse of them, are infallible signes of our saluation, and to that end ordained, for he that beleeueth, and is baptized, shall be saued. Hēce is it said, Baptisme saueth vs: they are sure Scales of the righteousness of faith.

Mat. 16. 11.

1 Pet. 3. 21

Rom. 4. 11.

Ioh. 14. 23.

13. *The loue of God*; for if a man loue Christ, the Father will loue him, and come vnto him & dwell with him.

14. *The feare of God*:  
for

for it is a fountaine of life  
to depart from the snares  
of death.

Pro 14.27.

15. *Loue of our enemies* :  
for it is not onely a signe  
of a Christian, but of a  
perfect Christian.

Mat. 5.44.  
48.

16. *Desire of death* : for  
a crowne of life is laid vp  
for all them that loue the  
appearing of Christ.

2 Tim. 4.

**THE SIGNES PAR-**  
**ticularly expounded; and**  
**first of Pouertie of spirit.**

**S**piritual pouertie  
may bee tried either  
by properties, or by  
effects.

Gods poore haue  
foure

four properties.

First, they are sensible: & that first of their owne wants and miserie by nature and dayly sinne. Secondly, they know when they see Gods iudge-

Zach 11.11

ments, that it was the word of the Lord. Thirdly, they tremble at Gods word, and feare his displeasure, while it yet hangs in the threatening.

Esa. 66. 2.

Fourthly they are sensible of that speciall goodnesse of Gods mercie: when a man is poore and needie, he can say with

Psa. 109. 10

David, Mercie is good. Fifthly, they are sensible of

Psa. 109. 21

their

their own mortality: they haue feeling impressions of their fading conditiō.

Secondly, they are thankfull, and that for lesser mercies. A poore man is glad of a penie, whereas a rich man cannot be touched with so small a fauour. Gods poore will praise Gods name for the very crums that fall from his table: and as any are more poore and humble, they are more thankfull.

Thirdly, they are teachable, and willing to be appointed & instructed. It is a great signe a mans heart is not humble, when he

he must have so much to do, before he can be perswaded to any truth, or dissuaded from any sin. Pride and ignorance is hard to learne.

Psal 23. 25  
& 132. 15.

Fourthly, they are a hungrie people, especially greedie after the food in Sion; they loue it, they desire it, they esteeme it, they are fatisfied with nothing better then with it; it is the reliefe of their hearts for euer.

And there are fīue effects of spirituall pouertie.

The first is prayer: for Gods poore liue by begging:



ging : if he be poore, he will crie vnto God.

The second is Abnegatiō: for this poore man renounceth his own merits, he seeth no good wil be had by deseruing; for he deserues nothing but Gods curse in all things: hee forsakes also the world, both in the lusts of it, and in the companie of the wicked, and all earthly things, as not hauing the chiefe good in them.

The third is diligence in Gods work: yea Gods poore are willing to do the meanest and hardest work, God wil be pleased

to

to let them to : so as they may find fauor in his eyes to be accepted with him, they would account no worke too base for them to do, but they would be glad to doe any thing they could, with their best desires & endeuours

Pfal 55. 22.

Zeph. 3. 8.

Fourthly, Gods poore commit themselues and all their wayes to Gods care and mercie : they will onely *trust in the name of the Lord*, and be contented to let God dispose of them as pleaseth him.

The last is a feare to offend God in word or deed : by their good will they

they would do none ini- Zeph. 3. 13  
quitie, nor speake lies; a de-  
ceitfull tongue should not  
be found in their mouth.

Gods poore and Gods  
Turtle doves are all one:  
so inseparable are harm-  
lesse innocencie and spi-  
rituall pouertie. Psal. 74. 19

2. Godly sorrow.

**W**Ee may know  
whether our sor-  
rows be godly, if we con-  
sider, first, the causes: Se-  
condly, the properties:  
Thirdly, the concomi-  
tants: Fourthly, the ef-  
fects of them.

For the first of them,  
we

Ps. 119. 36

Ezech 9. 4.

we must consider what  
raiseth our sorrowes, and  
what asswageh them.  
For godly sorrow is chief-  
ly raised for sinne: and so  
for the sins of the time;  
because others keepe not  
the law. For Ezechiel  
doubts not to marke them  
with Gods marke, that  
mourne for the abhomin-  
ation done in Ierusalem: but  
we must vnderstand that  
this sorrow must be sim-  
ply because God is dis-  
honored.

And further, in sorrow  
for our owne finnes, we  
must mourne for all sorts  
of sins, for lesser as well as  
grea.

greater; for finnes of our calling, for secret finnes as well as open; for sins that presently trouble vs, as well as for finnes past: for the finnes feared, and the corrupt inclination of our natures: for beloved, gainful and pleasing sins: Finally, for the euill of our good workes, as well as for euill workes. Now there are two notes of great vse, in trial of sorrow for our finnes: the one is, that we must sorrow for sinne as it is sin: and the other is, that a man should not easily satisfie himself in the measure,

*Esay 6. 5.**Rom. 7.**Esay 1. 16.*

Zach. 12.  
10. 11.

sure, till he can mourne as much for sin, as he was wont, or now would for losses. The Prophet *Zacharias* instanceth, when he saith, the Spirit of God should cause them to *mourne* as in the family one would *mourne* for the losse of *their onely son*; or as in the common wealth, the subiects wold do for the losse of a most worthy Prince. He mentioneth their sorrow for *Iosiah*. Yet we must know that teares are not of necessitie, and specially in such natures as are voide of teares for any other causes. Se-

Secondly, in as much as sorrow may be godly euen for iudgements, we must vnderstand that herein our triall will be, if we can mourne rather for spirituall iudgements then for temporall: and among the rest, if we can feele & bewaile *hardnesse of heart*, mourning because we cannot mourne as we ought. And farther if we can be griued as well for the offence of God, as for punishment.

Psal. 42. 3.  
21. 37.

Neh. 1. 3. 4.

Esa. 63. 17.

Thirdly, a Christian is principally stirred vp in true sorrow, by the sence of Gods goodnesse; so as  
no.

Hos. 3. 5.

nothing doth more fire  
him to a desire to abase  
himselfe and to humble  
himselfe euen in the very  
dust, in the sence of his  
owne vilenesse, then to  
feele and finde the graci-  
ous goodnesse and rea-  
dinesse of God to shew  
mercie. *He feareth the  
Lord and his goodnesse.*

And as godly sorrow is  
raised by spirituall means  
and considerations; so is  
it asswaged onely by spi-  
ritual means. Those sor-  
rowes that can be healed  
by sports, merrie compa-  
nie or the like, are much  
like the medicines vsed  
to



to help them. But in godly sorrow, the same God that wounded them, must heale. And a Christian desires helpe from the same word that pierced him. Thus of the causes.

Hos. 6. 1, 2.

There are foure properties of godly sorrow, which (among the rest) we must labour after; and without which wee can hardly haue true assurance that our sorrows are right.

First, it is inquisitiue. It is a hard thing to make sorrow silent. And hee that is truly pricked in his heart, cannot with contentment smother his doubts:

Ier. 50: 4, 5.

A<sup>c</sup>t. 2. 37.

doubts: he will aske the way to Sion; and cannot rest till he haue knowne what to doe to be saved. Those that finde so little to aske, and can be silent in the presence of Gods seruants, by whom they might be directed; may suspect their sorrowes.

Ier. 31. 19.

Secondly, it must not rest in the beginnings, or probabilitics, or hopes, or others good opinions, or the mending of many things: but a Christian that is truly humbled, wil repent still, though hee haue turned; that is, he is so fearfull of being de-  
ceiued

ceiued through the corruption of his own heart and the wiles of Sathan, that he will constantly hold on to confesse and bewaile his finnes, till he may find assured rest vn-to his soule.

Thirdly, it will admit nothing against God; but it makes a man condemne himselfe rather then God. When *David* lay in that mournfull plight, that he could find no comfort night nor day, for a long season; and that the question was to be debated, whether God had forgotten to be mercifull,

*Psal. 77. 1  
2, 27.*

*full, &c.* he resolves, that fault was in himselfe, *that it was his infirmity, & that his soule refused comfort.*

Fourthly, it will not rest without cleannesse.

Godly sorrow is not *water*, but *washing*; not eue-ry washing, but such as *maketh cleane*. Worldly sorrow may haue much water, but cleanseth no-thing; but godly sorrow greatly desireth and *lo- ueth puritie*.

Eccl. 1. 16.

Thus of the causes and properties. Concerning the concomitants, there are diuers things to ac-  
cōpany godly sorrow, by  
which

which it is discerned: for,

First, it is ioyned with a secret trust in the acceptation of God, so as no miserie can beate them from the consideration and inward affiance of hope of mercy: in the ve-

ry *disquietnesse of the heart, the desire of the soule is to the Lord, and before his presence.* Though a

*Psal. 38. 9.*

child of God be neuer so much cast downe, yet he waites vpon God for the help of his countenance:

*Psal. 42. 5.*

& in some measure condemnes the vnbeliefe of his owne heart, and supporteth himselfe with the

Lam. 3. 21.

hope of the neuer failing  
compassions of God:  
thus it differs frō the sor-  
rowes of *Cain* and *Iudas*.

Secondly, it is ioyned  
with a wonderful loue of  
God for *hearing of pray-  
er*. It is most deeply affe-  
cted with euery mercy of  
God felt in prayer. *Danid*  
*loues the Lord, because he*  
*hath heard his prayer at*  
*that time when his sorrows*  
*were as the paines of hell.*

Psal. 116. 3.

Psa. 119. 30  
33. 82.

Thirdly, it is ioyned with  
a longing after the word.

Fourthly, it is ioyned  
with a constant desire to  
*glorifie God* by a fruitfull  
profession. Every one  
that

that truly mourneth in *Si-*  
*on*, is a tree of righteousness,  
the planting of the Lord,  
that he may be glorified.

Esa. 61. 2. 3

Fiftly, it is ioyned with  
a spirit of supplications.  
Sorrow that is after god,  
will teach a Christian to  
pray, that could neuer  
pray before. The *Spirit*  
*of compassion* is a *Spirit of*  
*supplication*.

Zac. 12. 10.

Lastly, our sorrowes  
must be tried by their ef-  
fects: for godly sorrow,

First, drives vs to a day-  
ly and serious *confession*  
*of sin* in particular, *with-*  
*out hiding* any sinne.

Psal. 38. 17.

Secondly, it breeds a

Psal. 38. 5.

tender sence of the *bur-*  
*then* of sinne. Neuer doth  
a Christian feele the hea-  
uie load of sinne as it is  
sin, till God hath softned  
his heart by his Spirit.

Psal. 42. 6.

Thirdly, it workes a  
mindfulnesse of God and  
his presence, and a deepe  
impression and thought  
of good things.

Psa. 51. 17.

Rom. 12. 1.

Fourthly, it causeth a  
man to sacrifice and de-  
vot himselfe to God.

Lam. 3. 22.

23.

Fiftly, it breeds sensi-  
blenesse and thankfulness  
for all sorts of mercie.

2 Cor. 7. 11

Lastly, the Apostle  
notes seuerall effects of god-  
ly sorrow, *care, apologie,*  
*in-*



*indignation, feare, vehement desire, zeale, and renenge.*

*3. Loue to the word.*

**I**N as much as wicked men, especially such as are endued with a temporarie faith, may haue some kinde of affections to the word, wee must carefully trie our selues, and examine our selues seriously :

1. Whether we desire it as our appointed foode constantly?

*Psa. 119. 20  
Iob 28. 12*

2. Whether wee loue them that loue the word?

3. Whether the loue

Pfal. 119.  
115.

to the word separates vs  
from the wicked?

Pfal. 119.  
336.

4. Whether wee can  
mourne, *because others  
keepe not the word?*

Pfal. 119. 14  
72. 111.

5. Whether we loue it  
*aboue all riches: and could  
esteeme it as our heritage?*

Pfal. 119. 33  
24. 50. 51.  
143.  
1 Thel. 2.  
13.

6. Whether it be our  
*chiete comfort in afflictio.*

7. Whether in hearing,  
*we receiue it as the word  
of God, and not of men?*

1 Thel. 1. 5

8. Whether wee re-  
*ceiue it in power and  
much assurance?*

Ioh 8. 33.  
Pfal. 119.  
45. 9. 59.  
1 Thel. 2.  
13.

9. Whether it worke  
*effectually in vs the re-  
dresse of our wayes, and  
freedome from the bon-  
dage*

dage of sinne?

10. Whether we loue all the words of God, euen the *Law* that with threatning shewes vs our sins, as wel as the Gospel: desiring to *hide the word in our hearts*, that we might not sinne?

Psal. 1.2 &

119. 11.

11. Whether it be our desire and *delight to exercise our selues in it day and night*?

Psal. 1.3

12. Whether we can account and seele the *famine of the word* to be a most bitter crosse?

Psal. 43. 3

Amos 8. 12

13. Whether we could be cōtented constantly to labor for it, as men do for

Iohn 6. 27.

C 5

the

the foode that perisketh?

14. Whether we find  
 Psal. 19. 10 a constant sweet taste in  
 it, especially in the pow-  
 erfull preaching of it?

15. Whether for the  
 Mar. 10. 29 Gospels sake, we can be  
 1 Cor. 3. 18 content to deny our rea-  
 1 Thel. 1. sons, affections, credites,  
 5. 6. carnall friends, pleasures  
 and profirs?

#### 4. The loue of Gods childrē.

Ov loue to the Saints  
 may be tried, First,  
 by the cause. Secondly,  
 by the extent. Thirdly,  
 by the manner. Fourthly,  
 by the effects.

For the first, to loue  
 Gods

Gods children because they are begotten of God, & for the grace of Gods Spirit, by which they resemble God, (or rather for the Lord himself, desiring to expresse our affections to them, because we doe no good to God himselfe) is not found in any reprobate; and so to loue them simply *for the truths sake*. Whereas to loue them for beautie, profit, companie sake, or any naturall or carnall reasons or ends, is no signe at all.

Secondly, hee that truly loues the brethren,  
loues

Psal. 16. 2. 3.  
1 Ioh 3. 14.  
& 5. 1.

2 Ioh. 1. 3.  
3 Iohn 1.

Ephe. 1. 15.  
Col. 1. 4.

Philem. 5.

1am. 2. 1. 3

loues all the brethren: he  
that loues not *all the*  
*Saints*, loues no Saint a-  
right. A true Christian  
hath not *the glorious faith*  
*of Christ in respect of per-*  
*sons*: he loues the poorest  
if he haue true grace, as  
well as the richest; yea he  
loues the absent as wel as  
the present; yea he loues  
*for the truths sake* those  
hee neuer saw. Yet this  
hinders not the difference  
of degrees of loue, so as  
some may be more belo-  
ued then others; and that  
by reason of the greater  
measure of Gods gifts &  
graces; or else by the spe-  
cialt

ciall prouidence of God, whē the Lord linketh the affection of some Christians in some speciall eminencie of respects; and so it is not alway needful that the persons most loued, be most gracious. It doth not of necessity follow, that *Iohn* was the most gracious of all the Apostles, though hee were most beloued.

Againe, as our loue must be extended to all Saints, so also must it be to all times: we must loue them as well when they are in aduersity, disgrace, temptation, sicknesse, or any

any misery, as when they abound in prosperitie or good estimation, &c.

1 Iohn 3.

18. 19.

Rom. 12. 9

10.

For the third, this loue is *without dissimulation*: it is *in deed and truth*, not *in word* or appearance onely. And besides, it is a most *affectionate & brotherly loue*.

Lastly, there are sixe effects of true Christian loue: for it shewes it selfe,

Psal. 134.

First, by *honor*; and this *honouring of them that feare the Lord*, hath in it,

Psal. 16. 3.

1. An estimation of them, as the onely *excellent* people in the world,

2. A free acknowledgment



ment of their iust praises  
in all places for their grace  
and obedience.

Rom. 15.  
19.  
3 John 6.  
1 Thes. 1.8

3. A willing propo-  
sing of them as *examples*  
to imitate.

1 Thes. 1.7

4. A holy endeavour to  
couer their infirmities,  
taking things *in the best*  
*part* and sence; not recei-  
uing disgracefull reports  
of them; *suffering long,*  
*not vaunting themselves*  
in comparison of them;  
*not easily prouoked,* *not*  
*enuying them;* *hoping all*  
*things,* *enduring all*  
*things,* and yet not reioy-  
cing in their iniquitie.

1 Pet. 4.8.

1 Cor. 13.  
4, 5, 6, 7.

5. Apologic for them

against the reproches  
and scornes of the world.

Secondly, by delight  
in their *fellowship*, and so-  
cietie *in the Gospell*; in  
which respect they can  
be *equall to them of the lo-  
wer sort*. Such as find no  
need of, nor delight in  
the companie of Gods  
children, or are willing  
to sort with none but  
their betters or equals,  
may see great cause to be  
humbled, either for the  
want of this grace, or for  
the weaknesse of it.

Thirdly, by *sympathie*  
and fellow-feeling: for in  
some measure a child of  
God

Psal. 16. 3.

Phil. 2. 5.

3 John 8.

Rom. 12. 16.

Rom. 12. 6.

16.

God is like affectioned:  
He can in some measure  
weep with them that weep,  
and reioyce with them that  
reioyce: especially they re-  
ioyce to heare or know  
their soules prosperitie.

3 Iohn 3.

Fourthly, by *wel-doing*  
and *mercie*: this loue is  
*bountifull*, *pitifull*, *tender*,  
hath *bowels* both of spiri-  
tuall and outward *mer-*  
*cie*; it gladly receiveth the  
*Saints*, it communicates to  
their necessitie, willingly,  
and with a ready mind.

Psal. 16. 3.

Rom. 12.

10. 13.

Philem. 7.

1 Pet. 3. 8

& 4. 8.

1 Iohn 3. 17

3 Iohn 5.

Fifthly, by a desire to  
walke inoffensiuely. He  
that loueth his brother,  
there is no occasion of *stum-*  
*bling*

1 Ioh. 2. 10

*bling or scandall in him.*

Ephes. 4. 15

16.

1 Thes. 3.

12. 13.

1 Iohn 5. 2

Lastly, the true loue of Gods children, wil make a man grow vp faster in Iesus Christ, and in all grace and holinesse.

*9. Faith.*

**I**N as much as there are diuers kindes of faith; and experience shews in many that giue no signes of repentance, that they will not be beaten from a confident perswasion that Christ died for them, euē for them in particular: it stands vs in hand to trie our perswasion by the true rules of Scripture; and

and if it will abide the triall of the touch-stone, we may lay it vp as hid treasure and a wonderful grace of God; and if otherwise, we may repent of presumption, as a deceiueable sinne.

Faith may be tried,

1. By the cause.

2. By the properties.

3. By the concomitants

4. By the effects.

For the first, true faith comineth by the hearing of the word preached. It is no natural endowmēt, nor gotten by naturall helps; but first is wrought by the holy Ghost in the  
prea-

Rom. 10. 14

preaching of the Gospel,  
as is plain by the Apostle:  
*How shall they beleene in  
him, of whom they haue not  
heard; and how shall they  
heare without a preacher?*

Secondly, there are six  
properties of faith.

Phil. 3. 9.

1 Pet. 2. 6.

First, it accounts all  
things most base, in com-  
parison of the knowledge  
of Christ, and the loue of  
God in him. Christ is  
more precious then all the  
world besides.

1 Thes 1.  
10.

Secondly, it will receiue  
the testimony of Gods  
faithfull Ministers out of  
the word, against all the  
world.

Third-

Thirdly, it is such a persuasion as cannot abide hypocrisie, but purgeth the heart of it, as of a most hatefull sinne, and is therefore called *unfained*.

2 Tim. 1. 5

Fourthly, it will *endure triall*: cast it into the fire of tribulation, and manifold afflictions and disgraces, and temptations, yet it will not perish, nor bee ashamed: it is a plate for the breast, and a helmet for the head. 1. Thes. 5. 8. Ephes. 6. Whereas the best faith, that is not the *faith of Gods elect*, will proue but drosse if it be cast into the furnace of  
temp.

1 Pet. 1. 7.

2 Tim. 1.

12.

Say 22

Luke 8. 13.

*temptation*, further then it is supported by carnall ends and helps.

A&amp;S 24. 14

Fiftly, it will *beleene all things* that it apprehendeth to be required, threatened, or promised in the word. To beleue some things, may be in other kinds of faith; especially such things as stand with reason, affection, common opinion, &c.

Esay 28. 16

Sixtly, in affliction it laieth hold on Gods promise or providence, so as it will rest with quietnes; trust and patience, and *not make haste* to the use of euill and vnwarranted meanes.



meanes. *Hee that beleeueth, maketh not haste.*

Thirdly, it may be tried by the concomitants of it : for,

1. *It is sealed by the holy Spirit of promise.* For in

euery beleeuer, the promised Spirit doth print in his hart the sauing graces of Christ; from the

sight of which, as from so many markes, compared

with Gods promises in his word, ariseth by the

effectuall working of the Spirit; this assurance or

perswasion of faith. For though grace and faith

be giuen together, and grow

Ephes. 1. 13

14.

2 Thes. 3.

13.

1 Tim. 1.

19. 5.

1. Tim. 3. 9

Heb. 10. 23

grow vp together, yet the assurance of faith discouers not it selfe till it discerne those companions of it, with which it is daily encouraged, & confirmed and settled. That faith that can be without sanctification of the Spirit, is not the faith of Gods elect.

2. It is ioyned with a good & pure conscience. He that is truly perswaded of Gods loue in Christ, maketh conscience of all his wayes, to seeke or do the good God requires, and auoid the culls God forbids.

3. It

3: It is ioyned with a *spirit of discerning*, or wisdom in matters of saluation: the mind being enlightened, to obserue in some comfortable measure, the meaning of the holy Ghost, in all things needfull to saluation, in vse of the word, through the power of Gods ordinance; so as the very simple may and do attaine to a holy kind of insight, and *sharpnesse of iudgement*.

Fourthly, the true beleener hath a witnesse in himselfe, euen the witness of the Spirit of adoption,

2 Tim. 3.  
15.

Psal. 119.  
130.  
Pro. 1. 4. 8.  
5. 9.

1 Ioh. 5. 10

Rom. 8. 15.  
16.

tion, infallibly certifying him of Gods loue and his adoption.

Fifthly, faith may be discerned by certaine effects of it: for,

1. It breedeth *ioy unspeakable and glorious*: and that either through the sence of Gods fauor and presence, or in the hope of glory to come.

2. It puts on & applies *a righteousness, that is not by the workes of the law*, but in Christ onely.

3 It will make a man *speake* in the confession, profession & defence of the truth of God. *I haue beleene*

1 Pet. 1. 8.

Rom. 5. 2.

Rom. 10.

2 Cor. 4. 13

14

beleueed, therefore I spake.

4. It workes the longing desire of Gods presence of glorie.

2 Cor. 5. 7  
Gal. 5. 5.

5. It workes an effectall loue of God and Gods children; and sheweth it selfe by the fruites of loue.

Gal 5. 6.

6. It will maintaine a Christian in some measure of sufficiencie, and contentmēt in all estates.

Heb. 2. 5.  
Rom. 1. 17

*The iust liues by faith*; nor by friends, mony, earthly hopes or helps. &c. for it will make a man to lay hold vpon Gods promise; and workes an inward trust in Gods neuer

Gal 2. 20.

failing prouidence, so as he will leaue the successe of all his labors or means to God,

Rom. 3. 27.

Gal. 3. 22.

7. It *excludes boasting* of our owne labours, praises, gifts, and workes; and in the same measure workes humilitie, that it worketh any other grace.

1 Ioh. 5. 4. 5.

8. It *ouercommeth the world*, so as profits, credit, pleasures, carnall friends or hopes doe not sway and rule the beleeuer, but he willingly and patiently rests in the treasures and pleasures of a better world, yeelding himselfe ouer to be guided.

ded by Christ and his  
truth, to the death.

Psal. 48. 14.

9. It *purifieth the heart*  
from ignorance, wicked  
imaginations, carnall de-  
sires, sinfull perturbati-  
ons, and all sorts of secret  
and inward finnes. And  
this it doth by causing a  
man dayly to seeke par-  
don for them in Christ,  
and by casting them out  
by confession and sor-  
row in the same measure  
desiring inward puritie,  
that it reioyceth in Gods  
loue.

Act. 15. 9.

10 There is a spring  
of grace in the heart of  
euery beleeeuer, whence

D 3

flowes

flowes dayly the exercise  
of sundry saving graces;  
which can never be vt-  
terly dried yp in the heart  
of a Christian; and that  
is it our Saviour Christ  
meaneth when he saith,  
Ioh. 7. 38. Out of his bellie shall flow  
rivers of living water.

### 6. The Spirit of Adoption.

**T**He Spirit of Adop-  
tion in the hearts of  
Gods children, may be  
discerned.

First, by the fire of  
zeale and holy affecti-  
ons, with which it fills the  
hearts of Gods children;  
Mat. 3. 11. Ephe. 5. 19  
espe-



especially in the vse of Gods ordinances, to the information and reformation of their liues.

Secondly, by the *much assurance*, which especially at some times worketh in the heart.

1 Thes. 1. 5

Thirdly, by a dayly holy strife, to preserve grace giuen vs, and to preuent falling away.

2 Tim. 1. 14.

Fourthly, by secret suggestion or direction, by which Gods seruants are reclaimed when they go out of the way, either on the right hand or on the left.

Esay 30. 21

Fifthly, by the assise it

D 4 keeps

Esa. 4.

keepe in the heart of a Christian, as *a spirit of indgement*, by which he is made to watch, arrest, accuse, condemne, and restraine himselfe from euery euill way, according to the rules of the word, and before Gods holy presence.

2 Cor. 3. 17  
Rom. 8. 10.

Sixthly, by libertie from the power of reigning and presumptuous sinnes. *Where the Spirit of God is, there is libertie.*

Esa. 44. 3. 4

Seuenthly, by the growth and flourishing of true grace.

Rom. 14. 17

Eighthly, by *unspeakable ioyes* felt in the presence

sence of God, in the due  
 vse of his ordinances; by  
 which a Christian is in-  
 flamed to the loue of  
 God and all holy duties,  
 and abated to the dust  
 in the sence of his owne  
 vilnesse: called therefore  
 the *ioyes of the holy Ghost*.  
 For, as for carnall ioyes  
 or illusions, either they  
 are not felt in the vse of  
 Gods ordinances, or else  
 they breede pride, and  
 conceited securitie.

Ezec. 39. vlt

Ninthly by requests  
 and *supplications*, affecti-  
 onately and with confi-  
 dence powred out vnto  
 God as a *Father*.

Rom. 8. 15.

Zac. 12. 10.

Eph. 3. 12.

*Vprightnesse of heart.*

**I**f thou wouldest make  
triall of the truth, and  
vprightnesse of thy heart,  
thou must seriously exa-  
mine thy selfe,

First, whether thy spi-  
rit be without guile: more  
desirous to be good, then  
to be thought to be so,  
and seeking more the  
power of godlinesse, then  
the shewes of it.

Secondly: whether  
thou loue all good things  
as well as one, and hate  
all sinnes as well as one.

Thirdly, whether that  
thou canst lene and for-  
give

Psal. 32. 2.

Iohn 1. 4.

Pro 10. 6. 7

Math. 5.

giue thine enemies, that hate, and disgrace, and wrong thee, as well as thy friends, that either wrong thee not, or but by infirmitie.

Fourthly, whether thou canst be content to receiue euill at Gods hands as well as good, without murmuring or letting go thy integritie; being carefull to approue thy selfe to God, without respect of reward, yea though trouble did befall thee.

Fiftly, whether thou dislike sinne in all, euen in those that are most neare and deare vnto thee.

Sixt-

Iob 11. &  
23. 10.

1 Kin. 19.  
12. 13. 14.

1 Kin. 15. 9  
& 9. 4.

Sixtly, whether thou finde in thy heart a resolution to turne from nothing that God commandeth thee all the dayes of thy life.

2. 11 do  
Psal. 19. 13

Seuenthy, whether thou be innocent from the great transgression.

Eightly, whether thou find an inward combate and strife against secret sins as well as open sins, bewailing the transgressions against the inward worship of God, as well as against the outward.

Heb. 2. 4.  
Pro 21. 29

Ninthly, whether thy heart be humble, patient, teachable and tractable  
in

in some holy measure, in-  
creasing herein by the  
use of Gods ordinance.  
An vpright heart is a wil-  
ling heart.

1 Chr. 28. 9

10. Whether thy de-  
sire be to walke as in Gods  
presence.

Gen. 17. 1.

11. Whether thou find  
a desire to be rid of sinne,  
and to humble thy selfe  
for it, in prosperitie as  
well as aduersitie, and in  
the beginning of afflicti-  
ons as well as in the ex-  
tremities of them.

Iob 8. 3. 6

12. Whether in  
wronges and disgraces,  
when thou art innocent,  
thou canst (in the sence  
of

Psal. 77. 10.

11.

of thine owne vnworthi-  
nes of Gods loue) make  
God thy defence, resting  
in his fauour and accep-  
tance.

Psal. 33. 1.  
119. 7. 140.  
13.

13. Whether thou  
doest endeavour to glori-  
fie God, as wel by giuing  
thanks for blessings and  
graces, as by praying for  
supply of wants, or par-  
don of sinnes.

14. Whether thy heart  
be stedfast and settled,  
without lying, flattering  
or dissembling; so see-  
king and praying for par-  
don, and deliuerance in  
aduersitie, that thou  
wouldest practise it after  
release.



release. This was a signe  
the Israelites were *not*  
*upright*, in that they  
would *crie to God in their*  
*distresse*, but not care for  
their *vowes and promi-*  
*ses*, so soone as they were  
deliuered.

Psal. 78. 36  
37.

15. Whether *the word*  
*of God*, do thee good aboute  
all things.

Mich. 2. 7

16. Whether *thy praise*  
*be of God*, and not of men.

Rom. 2. 29.

17. Whether thou  
doest serue God *with thy*  
*whole heart*: and not ha-  
uing a heart and a heart,  
either wauering or *dini-*  
*ded*. For vnlesse the whole  
resolution of thy soule,  
with

2 Chron. 6.

14.

Psa. 119. 34

7. 28

with the vtmost of thy desires, be to walke in Gods wayes, thy heart is not vpright.

2 Chro, 19.  
3. 9.

18. Whether there be in thee a *faithfull heart*, to deale faithfully in the charge and calling, in which thou art, and to discharge it in the conscionable feare of God.

Psal 33. 5.  
11.

19. Whether there be any sinne thou couldest not willingly iudge thy selfe for, without hiding it, so soone as thou knowest it to be a sinne. This is the ioy of a Christian, in the sence of his owne, wants and weaknesse, that

that though he haue many finnes, yet there is no sinne but hee willingly acknowledgeth it vnto God.

20. Whether thou be good at home, as well as abroad.

Psal. 101. 2

21. Whether thou canst be contented to make the Law of God thy onely direction in all things

Psal. 119. 1

Deut. 18.

12. 13.

22. Whether thou canst be as careful to perseuere, in grace, as once to be good.

Pro. 23.

23. Whether thou keepe thy selfe from thine owne iniquitie.

24.

2 Sam. 12.

24.

24. Whether thou doest conscionable endeavour to forsakethy particular, formerly beloved and speciall sinnes.

Pro. 11. 10.  
& 19. 1.

25. Whether thou be free from the reigne of *frowardnesse* in thy way, or *peruersnesse* of thy *lips*.

### 8. Holy desires.

**O**Ur Desires may be tried five wayes. First, by the objects of them. Secondly, by the qualities of them. Thirdly, by the concomitants or companions of them. Fourth-

Fourthly, by the effects  
or consequents of them.  
Fifthly, by the causes or  
antecedents of them.

For the first, those de-  
sires are meant in the  
promises, that are carried  
after things aboue na-  
ture, as the fauour of  
God, the pardon of sins,  
the righteousnesse of  
Christ, the presence of  
God and the Saints in  
the new Ierusalem, the  
comming of Christ to  
iudgement, victorie ouer  
the dearest finnes, the  
remouing of spirituall  
iudgements, the damna-  
tion of their owne soules  
that

Psal. 73. 25

Mat. 9.  
Heb. 11. 10  
16.

Reu. 22. 17  
10.

Rom. 7.

Esay 63. 17  
Rom. 9. 3

that Israel might be saved, and such like.

There are three principal qualities in the holy desires of Gods elect: for,

Luk 12. 49 First, they are *ferie*, that is, such as cause the heart of man to *burne within him*, with some measure of zeale for Gods glory, indignation at sinne, and feruent affection in Gods seruice: whereas the desires of the wicked, at least are either dull and cold, or transported by wrong ends, to the fauoring of sinne.

Secondly, they are con-

constant, both because they are renewed daily, as the metaphors of *hunger and thirst* do import, as also because they are alike carried to the eternall fruition of the things desired, as to the present enioying of them. Gods seruants desire the fauor of God, the abolishing of sinne, the possession of grace, not to serue a turne for the present, but to be enioyed as their portion for euer. For looke how the man vnregenerate desireth to commit sinne, so doth the regenerate desire to  
for-

forlake it :but the former in some sins doth commit them with a desire euer to sinne, and a secret discontentment to think that at anie time hee should not be able to sin. Euen such a contrarie desire is there in Gods elect truly called, they so desire not to sinne, as it is their grieve to think that at anie time they should againe sin; yea affliction doth not quench them, but manie times inflame them.

Esay 26. 9

Thirdly, they are *not idle*; which may appeare three waies. First, because



cause they are carrid after the meanes of good, as well as good things themselves; and that in a greater measure too. Secondly, because they are attended with a resolution to do anie thing that their desires may be accomplished. They aske *What should they doe to be saved?* as taking it for granted, that they must be industrious in Gods worke. There is no labor but they would endeavor to doe it, so the Lord would be mercifull vnto them to grant them their desires: yea when they haue

Psal. 37. 4.

1 Pet 2. 2

Psa. 63. 1. 2

A&amp;S 2. 37.

Reu. 21. 6.

haue dōe all, they still are humbled because they can do no more, nor no better. Thirdly, they cannot rest till in some happy measure *they ouercome* the most masterly corruption either of nature or life.

Thirdly, holy desires are accompanied:

Mat. 13. 45.  
46.

First, with a supernaturall valuation of the worth of spiritual things; accounting them *pearles* of the best price, not too deare bought if they *buy* them with the sale of all they haue: and contrariwise, accounting themselves

selues exceeding poore  
and distressed, if they  
want them or the means  
of them, esteeming Gods  
louing kindnesse better  
then life.

Psal. 42.

Psal. 63. 1.

Secondly, with a vo-  
luntarie forsaking of the  
vnnecessarie pleasures &  
profites of the world;  
thankfully receiuing the  
promises of a better life;  
and easily confessing that  
they are strangers and pil-  
grimes on the earth.

Heb. 11. 13

Thirdly, with a con-  
stant and secret medita-  
tion of heavenly things  
desired. What one desi-  
reth feruently, he thinkes

Esa. 26. 9.

Psal. 63. 1. 6

E

on

on almost continually.

Fourthly, holy desires shew themselves by diuers effects or consequents of them, especially if they be satisfied:

Pro. 11. 33  
Rom. 7. 25

First, they chase out *euill desires*, and raise vp a dayly combate against the most secret corruptions of nature.

Lam. 3. 19.

Secondly, they excite a frequencie and seruencie in prayer to God in secret.

Esay 35. 78

Thirdly, they worke a resolution to walke *in the way that is called holy*: yea so gracious is the Lord, that the most simple (if their

their desires be most true) attaine to some happie measure of reformation.

Fourthly, if the Lord grant their desires, there followes,

First, a heauenly kind of satisfaction and contentation, with singular delight in the soule.

*Psal. 63. 5  
Ier. 31. 25.  
26.*

Secondly, the vowes and wishes of infinite and eternall thankfulnes.

*Psal. 63. 4.*

Thirdly, a growth and springing up as among the grasse, or as willowes by the water courses.

*Esay 44. 3  
1 Pet. 2. 2.*

Lastly, they arise from a broken and humbled

E 2 spirit:

Mat. 5. 45  
6.

spirit : and the more they are inflamed, the more humble they continue to be.

*9. The Spirit of Prayer.*

**H**Ee that calleth on the name of the Lord aright, discovereth the Spirit of grace and prayer in his heart, by these things.

1 Iohn 5. 14

1. He askes according to Gods will.

Mar. 11. 14

Iam 1 6. 7

Psal. 6. 9.

2. He prayes with perswasion that God will heare : *he beleueneth he shall haue it* : he prayes in faith and

and assurance of heart before God.

1 Ioh. 3.19  
22.

3. He prayes *in the name of Christ*, in the sence of his owne vilenesse by reason of his wants and finnes.

Ioh 14. 13.  
Psa. 86. 1. 2  
& 143. 4.

4. He will pray at all times.

Iob 37. 10.  
Psal. 116. 2

5. He is effectually fervent: he hath the affections of prayer.

Iam. 5. 16.  
Psal. 6. 8.

6 Prayer makes him exceeding wearie of the world; and willing to forgoe societie with the workers of iniquitie.

Psal. 6. 8. 9  
& 39. 12.

7. When he knowes not how to pray as hee ought, the Spirit prepares his

E 3

heart,

Rom. 8. 26  
27.

heart, excites holy desires, supplies with words and power of affection, or else worketh inward *unexpressable* groanes.

Psa. 3. 4. 5. 6  
Pf. 116. 1. 7

8. Hee findes a holy rest and quietnesse in his conscience & heart, with spirituall *bouldnesse* and confidence of trust in God if the Lord *heare vs graciously*.

Psal. 91. 15  
17.

Ier. 33. 3

Esay 31. 19

38. 9.

Psal. 116. 1

9. He findes *answers* from God, by the *witnesse of the Spirit of Adoption*: in which the Lord deales sometimes wonderfully with his people.

10. He *loues God exceedingly for hearing his prayer*;



prayer; and desires to keep himselfe in the love of God.

Iude 20.

11. His prayers proceede from a heart that loues no sinne: but willingly departeth from iniquitie, and desireth to keepe his commaundements; and to do that which is pleasing in Gods sight.

2 Tim: 2.  
19 22.

Iob 8. 5. 6

1 Iohn 3. 22

12. He loues prayer in others.

2 Tim. 2.  
22.

13. He is oftentimes dissolued into much sorrow for his sinnes, while he stands before the face of God.

Zac. 12. 10  
Psal 55. 1, 2

14. He feeleth the con-

E 4

fidence

Gal. 4. 7.

Rom. 8. 15

Psal 82. 1. 8

88. 13. 14.

15. &amp; 143. 7

Iohn 16. 23

24.

fidence of assurance that  
God is his Father.

15. If the Lord be si-  
lent, and answer not, but  
hides his face; his spirit  
faileth, and he is as one  
that goeth downe to the  
pit: it troubleth him as a  
fore crosse; and contrari-  
wise.

Psal 96. 10

13. &amp; 142.

25.

16. Prayer is his chiefe  
refuge, and he will pray,  
though prayer be in ne-  
uer so much disgrace;  
and powre out his com-  
plaint, and shew all his  
trouble.

Psa. 86. 3 4

17. Hee striues a-  
gainst deadnesse of spi-  
rit and distractions, as

a heauie burthen.

*10. The obedience of  
Christ.*

**O**ur obedience will be approoued and accepted in Christ, if it be an obedience that will beare triall in the rules following:

First, if it arise out of loue to God and goodnesse. The obedience of Gods elect is from the heart, not constrained, but voluntarie: their hearts being enflamed with the sence of Gods goodnesse, and humbled

E 5 when

Deu. 30. 39  
Iosh. 24. 5

Math. 4. 19. when they haue done  
 their best, that they can-  
 not bring more glorie to  
 Rom. 6. 17. God. It is a readie obedi-  
 ence, without repining,  
 excuse or delay.

Exo. 15. 26

1 Kin 9. 4

Ier. 18. 4

Ioh 15. 14.

2. If it be *in all things*  
*with respect to all Gods*  
*commandements.* A wic-  
 ked man may obey in  
 many things; but there  
 is some one commande-  
 ment he would be dis-  
 pensed withall, as He-

Act. 13. 22

Deut. 30. 2.

Ier. 35.

Heb. 11. 8

Gen. 22. 12

Pro. 7. 2,

3. He can be content  
 to obey against profite,  
 pleasure, credite, libertie,  
 ease, or the liking of the  
 world, or carnall frinds,  
 pre-

preferring Gods com-  
mandements *aboue all*  
*things, yea life it self.*

Acts 5. 29

Mat. 16. 24

4. If it follow the con-  
scionable practise of the  
duties of mortification  
of finnes past or present.  
The reformation & pro-  
fession of such people as  
did neuer in secret hum-  
ble their soules for sinne,  
may be much suspected:  
for our hearts must be  
*purified to obey the truth.*

1 Pet. 1. 22.

5. If it be in absence  
*as well as presence*; in all  
companies as well as a-  
ny; before meane Chri-  
stians as before the best;  
at home as wel as abroad.

Phil. 2. 12

6. If

Gal. 5.7.  
Kin. 18.6  
Isal. 106.3

6. If it be *alwayes*, as well as for a fit.

Leb. 13.  
Thef. 3.

7. If wee cleue and obey Gods ministers, as the ouerseers of our souls and liues, directing vs out of the word, as well as if we were commanded immediately from God.

om. 10.16.  
om. 16.  
6.  
Thef. 2.1

8. If wee obey in the commandemēts of faith as well as life; submitting our selues to God, as well by belecuing as by doing; yeelding our seruice as well to the *Gospell* as to the *Law*.

9. If we obey in the *least commandements*, as well

well as in the greatest;  
making conscience of  
the smallest things requi-  
red or forbidden in the  
word.

Mat. 5. 19  
Gal. 5. 7.

III. It is an obedience  
that followes the *sancti-  
fication of the Spirit*. Holy  
duties without, they flow  
from holy graces within:  
neither can the life be  
holy before God, if the  
heart be not made holy  
by the grace of Iesus  
Christ.

1 Pet. 3. 2.

IV. It is ioyned with  
the *reigne of no sinne*. A  
Christian that truly o-  
beyes God, may haue  
many finnes, but there is  
no

Rom. 6.

no sin to which he yeelds  
*himselfe* wholly ouer, by  
 secret vowes and resolution,  
 as a *seruant* to obey it:  
 he may faile in his obedience,  
 so as he cannot do  
 what God requires, as he  
 requires; but yet he con-

Esa. 1. 19.

sents to obey: and his will  
 is to hire *himselfe* to doe  
 Gods worke as wel as he  
 can. And to this end he  
 hearkeneth to his voice,  
 and *seekes* God with his  
*whole heart*, that hee may  
 keepe his testimonies, hee  
 consenteth to obey, and ob-  
 serves to doe: He comes to  
 the light; that his deedes  
 may be made manifest.

Psal. 119. 2.

Deut. 6. 25

Ioh. 3. 22.

Lastlv.



Lastly, our obedience is right and acceptable, if God heare our prayers; for God heareth not sinners. And Danid saith, If there were wickednesse in his heart, God would not heare his prayers.

Iohn 9.31  
Psal. 66. 18

II. Sauing knowledge.

Sauing knowledg may be tried:

1. By the obiects.
2. By the causes.
3. By the concomitants.
4. By the properties.
5. By the effects.

For the first, by this know-

knowledge the elect are enlightned by the *Spirit of reuelation.*

Ier. 9. 24

1. To conceiue aright of the nature of God, in some measure propounding before the eye of their minds the Lord, as hee is reuealed in the word, at least by way of negation casting out all likenesses of any created nature.

Ier. 4. 13.

2. To vnderstand the true maner of Gods worship

Ier. 3. 12

3. To *know their owne iniquities* and vilenesse, in respect of corruption of nature and life.

4. To

4. To know Christ as their Saviour. Phil. 3. 9. 10  
2 Chro. 2. 2

5. To know God in Christ. Iohn 17. 3  
8. 19

6. To know the forgiveness of their owne sinnes. Ier. 31. 34

7. To know the voice of Christ, discerning it in some measure from the voice of a stranger. Iohn 10. 4

8. To know their owne conuersion, and all needfull holy things. 1 Ioh 3. 14  
Pro 9. 10

9. To know the things ginen them of God; and especially the inhabitation of the Spirit of Christ. 2 Cor. 13. 5  
1 Chr 2. 12  
Ioh. 14. 10.  
17.

10. To know their own saluation. Luk. 1. 77.

Secondly, this know-  
ledg may be discerned  
from other knowledge,  
by the causes: for,

Mat. 16. 17.

1 Cor. 1. 30

1 Cor. 2. 7.

1 Ioh. 2. 27.

& 5. 10.

Hof. 6. 1. 2. 3

1. *Flesh and bloud hath  
not reuealed it; it is wis-  
dome in a mysterie; it is gi-  
uen of God in Christ, by the  
annointing of the Spirit.*

2. *Affliction of consci-  
ence breeds the sence and  
experience of it in ma-  
ny, who neuer came to  
found knowledge, till  
they haue bene wounded  
by the feeling of Gods  
wrath, or their owne sins,  
or the venomd tempta-  
tions of Satan.*

3. It is quickned and  
nursed

nursed by the sweete refreshings and contentments felt in Gods house.

Psal. 36. 8. 9  
10.

4. It is founded vpon the true *fear* of God; the very first *beginning* of it, is excited by the *fear* of God; and it groweth as holinesse, grace, and good workes grow in vs.

Pro. 1. 7.  
Iob 28. 28.

Col. 1. 9.  
Iohn 7. 17.  
2 Pct. 3. 18

Thirdly, it hath fixe companions of it among the rest that in speciall attend it:

1. *The love of the law.*

Psal. 119.  
97. 98

2. A holy estimation of it aboue all possessions, shewed, in that a Christian *aboue all getting,*

Phil. 3. 8  
Pro 3. 3. 4. 7  
& 7. 4. & 8  
9. 10.

ting, labours to get this  
understanding; & reioy-  
ceth in it as the fairest or-  
nament.

Pro. 8. 9. 17

Esay 28. 9

Rom. 8. 5.

2 Cor. 2. 14

3. Teachablenesse.

4. A sauer of spiritnall  
things.

Phil. 1. 9

5. Sence, that is, in-  
ward feelings of the pow-  
er of the word and ordi-  
nances of God.

Phil. 1. 9. 10

6. The loue of Gods  
children, which aboun-  
deth as this knowledge  
growes.

Fourthly, it hath six  
properties:

1. It is affectionate; it is  
not written in the head,  
but in the heart & bowels.

Ier. 31. 34

2. It

2. It tends to action and practise.

3. It is constant and indelible; it hath deepe impressions, and much assurance, so as it is not easily unsetled with the pusses of contrary doctrine, nor can it be extinguished by trials or afflictions; therefore it is said to be written upon their hearts

4 It is sincere: for first it inclineth to receive all truth as well as any truth: secondly, it will receive the truth, though it be against reason, common opinion, profite, or the like.

5. It

Deut. 4. 6  
Psal. 111. 10  
Esay 33. 6.  
Iohn 8. 55.  
1 Iohn. 2. 3  
& 3. 24.  
Phil. 1. 9-10  
Ier. 31. 34.

Pro 4. 5 6.  
Ephes. 4. 13

Ioh. 16. 13  
1 Cor. 3. 18

1 Cor. 2. 7.

5. It brookes not the  
*impotent rudiments and*  
*beggerly inuentions* of  
men, in the things of the  
kingdom of Iesus Christ.

Pro. 14.8

Col. 3. 16.

6 It leades a man prin-  
cipally to *vnderstand his*  
*owne way:* and by it a man  
*teacheth and admonisbeth*  
*himselfe.*

Lastly, it beareth fruit  
*better then gold, Pro. 8. 19*  
And by the fruites or ef-  
fects, it may be knowne:

1. It casteth out con-  
ceitednesse, diffidence,  
insensiblenesse of Gods  
mercies and iudgements,  
and vnthankfulnesse. He  
that hath true knowledge  
will



will not leane to his owne naturall wisedome; he will trust in the Lord, and acknowledge him in all his wayes.

Pro. 3. 5 6.

2. It makes a man humble and lowly: in the same measure that one abounds in true knowledge, in the same measure hee is made more lowly and meeke, and carefull in all his wayes. No scorner can finde this wisedome.

Pro. 8. 13  
14.

3. It mortifieth boisterous and unruly, hatefull and hurtfull affections: it will make a lion become a lambe, and a Beare, or a wolfe,

Esay 11. 9

wolfe, or a cockatrice, to be willingly guided, euen by a little child, &c.

Rom. 8. 6

4. It extinguisheth or greatly dulleth the fauor of earthly things, and makes a man heauenly minded.

Iam. 3. 17.  
18.

5. This and such like other effects, are altogether set downe by the Apostle *Iames* in his third Chapter and the seuen-teenth, and eighteenth verses.

12. Lone of God.

**O** Vr loue to God, may be knowne:

First,

First, by the sincere and incorrupt loue of the Lord Iesus, the Sonne of his loue.

Eph. 6. 24.

Secondly, by the loue of his image all the Saints of God, that are begotten by him.

1 John 5. 8.

Thirdly, by the base estimation of the world, and the lusts thereof: for If any man loue the world; the loue of the Father is not in him.

1 John 2. 15.

Fourthly, by a deliberate inward inflamed estimation of God aboue all things; accounting his louing kindnesse better then life; and the signes

Phil. 6. 32.

10. 33.

F of

of his fauour, our greatest joy.

Fiftly, by our delight in his presence, which is then approued;

Pfal. 34. 5.  
37. 4.

1. If we loue to speake often to God by prayer, and heare him speake of-  
tent to vs in his other or-  
dinances.

2 Tim. 4. 8

2. If we loue and long for his appearing.

Cant. 3. 1

3. If we bewaile his absence as a bitter crosse.

Pfal. 16. 8

4. If we set the Lord dayly before vs.

Pfal. 16. 8

5. If we loue his house.

Iohn 14. 23

1 Ioh. 4. 17

Sixthly, by our care to keepe his commandments, and to bee as he is in holi-  
nesse,

nesse; which may be further tried:

1. If wee willingly receive his commandments: for this is the loue of God, that wee keepe his commandments, and his commandments are not grievous.

1 John 5.3.

2. If we serue him with all our hearts and all our soutes.

Deut. 10. 12

3. If it be our care to walke in all his wayes, and not to offend in any thing.

Deut 11. 22

Ios. 22. 5.

Seuenthly, by our sensiblenesse of his dishonour; If wee be more vexed for his dishonour, then our owne disgrace.

Psa. 63. 2, 3

4. 68. 107.

22.

Iob 36. 24

Deut. 6. 12

Eightly, by remem-  
bring his benefites, and  
magnifying his mercies:  
for what we loue we ea-  
sily praise.

Exod. 15. 2

1 Chr 28. 9

1 Cor 7. 13

Heb. 12. 28

Ninthly, by our care,  
not onely to doe his will,  
but to please him in being  
more encouraged with  
his praise and approbati-  
on, then the praise of all  
men.

Ioh. 15. 15

to 19.

10. By a willingness  
to suffer any thing for his  
sake.

Psal. 97. 10

Psal. 139.

21. 22

11. By a detestation,  
as of all sinne, because  
God hates it; so of sin-  
ners, because they hate  
God.

12. By

12. By our desire to stirre vp our affections after God; auoyding what might steale away our hearts from him, and delighting in all the wayes, by which our hearts might be inflamed towards him, and to this end taking heed to our selues. Iosh. 23.15

13. By our running to him in all aduersitie, making him our defence, Psa 18.1.2  
our rocke, our refuge in all trouble. To them we first runne to make our mone, whom wee most loue.

14. By our willingnes,

Luke 7. 44  
45. 46 47

ness, affectionately to do the meanest office vnto God, or Christ, or Christians for his sake. This was a signe that *Marie* *loued much*, because she was content to wash with her teares, and wipe with her haire, the very feete of Christ.

1 Cor. 8. 3

15. By our humilitie in the sence of Gods loue to vs. For euer the more a Christian discovers Gods loue to him, the more his affection to God, makes him seeme base and vile in his owne eyes.

16. By our sorrow for  
our



our finnes, and willing-  
nesse to forsake and cut  
off from vs the most  
gainfull and pleasing cor-  
ruptions. This is meant  
by *the circumcision of the*  
*heart, that wee might*  
*loue God.*

Deut. 30. 6

## 13. The Sacraments.

**T**He Sacraments are  
sure scales and infal-  
lible pledges of Gods  
loue and our saluation,  
to the *worthie receiuer* :  
and hee receiueth wor-  
thily,

First, that desireth to  
search his heart, and exa-

1 Cor. 11

*mine* his life, before he receiue.

Secondly, that *discer-  
neth the Lords bodie*: that meditates oft, and is in knowledge infallibly perswaded of the inward & effectuall presence of the Lord to the worthy receiuer.

Thirdly, that eateth with sowe herbes, that is, that comes with some measure of sence and feeling of the burthen of his finnes, and desireth to make them his greatest sorrow.

Fourthly, that resol-  
ueth and purposeth, and  
in-

Exod. 12

17. 10. 2

inwardly couenanteth in his soule to deuote himselfe to God and godlinesse; and to strue against euerie sinner that hee knowes may offend God.

1 Cor. 5. 8

Fifthly, that constantly desireth to beleue Gods mercie in Iesus Christ to his owne soule in particular; and comes with a perswasion in some measure of the operation of God, in the inward grace of the Sacrament.

Mat. 16. 16

Col 2. 12.

Sixthly, that feels the ioyes of Gods presence; and the working of Gods Spirit inwardly sealing in his

Eph. 1. 13

1 Chr. 1. 22

heart the perswasion of his interest in Gods promises, bearing witnesse to his spirit, that God is graciously reconciled in Christ, and his sinnes are pardoned, &c.

1 Cor. 10

Seauently, that loueth all the brethren, and desireth to be furthered in al holy communion with them, both in grace and glorie; being readie to witnesse before God and men, his resolutiō to honour and cleaue to them aboue all other professions and sorts of men in the world.

Eightly, that desireth  
to

to liue in peace and godly vnitie, and willingly forgiueth all that haue trespassed against him.

Mat. 5. 6. 14

14. The feare of God.

**T**HE true feare of God, may be discerned; first, by the effects secondly, by the properties of it.

First, the true feare of God, worketh a care and endeouour to serue God, and keepe his commandments; and by the feare of God, men depart from euill. For it teacheth men to hate euill, as pride, arrogancie

Deut. 6. 13

& 8. 6.

Pro 8. 13

16. 6.

Reu. 15. 4.

Pro. 14. 2.

rogancie, the euill way,  
and a froward mouth. The  
wise man saith, He that  
walketh in vprightnesse  
feareth the Lord; and by  
that signe hee may bee  
knowne, euen by a con-  
scionable care to walke  
vprightly with God in  
holy life.

Mat. 10. 28

Esa. 8. 13

Secondly, it casts out  
carnall feares. He is not  
in much feare of men,  
that ~~can kill the bodie~~, that  
is truly touched with the  
feare of God that ~~can de-~~  
~~stroy both bodie and soule;~~  
He feares not their feare,  
nor the feares of the wic-  
ked men, but in some  
mea-

measure sanctifies God in his heart.

Thirdly, it maketh a man desirous and capable of saving knowledge. For this feare of God, is the beginning of wisdom.

PRO. I. 7.

Secondly, there be five properties of the true feare of God.

First, it is sincere: for he that truly feares God,

1. Feares Gods offence as well as punishment.

2. Hee will feare Gods presence, being carefull to auoide such sinnes as no eye sees but Gods.

3. Hee will feare God, though

though he see no reward in his hand.

*Psalm. 119.*

4. He feares Gods word, and is more troubled and humbled by the threatening of it, then by the threatening of any mortall man; and will obey the voice of Gods seruants, whatsoeuer comes of it.

*Gen 22.12*

5. He will obey against reason, affection, profite or pleasure. For so saith the Lord to *Abraham*: *Now I know thou fearest God, seeing thou hast not withheld thy sonne, thy onely sonne.*

Secondly, it is filiall,  
not



not seruile; which may  
 appeare in fiue things:  
 for first, it is ioyned with  
 the loue of God; and  
 so is not the feare of re-  
 probates. Secondly, it  
 is not compelled by feare  
 or sence of iudgements,  
 but excited by the sence  
 of Gods goodnesse and  
 mercie. For so the con-  
 uerts in *Hosea*, are said to  
 feare God and his good-  
 nesse. Thirdly, it guides  
 the heart of man to run  
 to God, and not from  
 God, to be healed of the  
 wounds made by sinne,  
 and to be protected, stri-  
 uing euen before God, to  
 re-

Dent. 10.  
 13. 20.

Esay 29. 23

Hof. 3. 5.

Mat. 4. 2.

Psal. 31. 19.  
& 115. 11.  
& 147. 11.

recouer and get strength  
against the sinnes that  
trouble them. Fourthly,  
it makes a man trust in  
God; and euer the more  
it increaseth, the more it  
worketh affiance & con-  
fidence in Gods mercie.  
Fifthly, it causeth a man  
to loue and cleaue to  
such as are Gods chil-  
dren, though they be in  
disgrace with the world.

Psal. 119. 79

Thirdly, it is *speaking*  
*feare*; it will speake to  
God by prayer, and to  
men by conference: it  
cannot be silent, but will  
speake in defence of  
Gods glorie and truth,  
and

Mal. 3. 16.

and seekes to draw others from sinne.

Fourthly, it is a contenting feare: it findeth treasures in godlinesse, and is satisfied with his portion, and will abide satisfied; whereas the feares of the reprobates are either full of inward horreur of conscience, or perturbation in the heart.

Esa. 33. 6.

Pro. 19. 23.

Fifthly, it is constant: it is not for a fit, but alwayes; not in sickness or miserie, but in prosperitie or all abondance; and contrariwise, not in prosperitie onely, when men

Eccl. 8. 12.

Deut 6. 24.

men may feare God without danger, but in trouble also.

15. *Love of enemies.*

**O**Ur loueto our enemies, is sincere:

Mat. 5. 44.

1. If wee can *pray* for them.

Psal. 35. 13

14.

2. If we can voluntarily mourne and *humble* our *soules* for them in their distresses.

3. If wee truly *desire* their *conuersion*; and find that we could loue them vnfaignedly if they had repented.

Mat. 6. 14

15.

4: If wee can *forgiue* them

them their trespasses against vs.

5. If we be more grieved for their *sinnes* against God, then for their *wrongs* to vs.

6. If we can acknowledge freely their iust praises.

7. If we can patiently and meekely endure their *revilings* ; being willing to be *at peace*, without *revenge*.

1 Pet. 3. 10.  
Rom. 12.  
14.

8. If we can *forbeare*, when wee could bring *shame* or *miserie* on them.

1 Sam. 24.  
18. 19.

9. If we can endeavour to *overcome* their *evill* with

Rom. 12.  
21.

Pro. 25. 27.  
28.

with goodnesse, and to relieue them in miserie, or to do any other good, either for body or soule.

### 16. Desire of death.

**T**He desire of death, will be our testimonie.

Luk. 2. 29.  
30.

1. If it arise out of the sence of Gods loue.

Psal. 39. 1. 4.  
Iob 6. 9. 10.  
Rom. 7. 24.  
Heb. 9. 28.

2. If it be conceiued in time of prosperitie.

3. Especially if it arise out of a wearinesse of our owne sins, and the sins of others.

Phil. 1. 23.  
1 Cor. 5. 8.

4. If it come from a longing after Gods eternall

nall presence.

5. If it be ioyned with a desire after the way how to be saued; and an endeouour after holy conuersation and godlinesse.

2 Pet. 3. 11.

12.

Pfal. 90. 12.

3 Cor. 5. 9.

6. If it breed courage and patience vnder tribulation.

2 Cor. 4. 16

& 5. 2.

2 Tim. 4. 7.

Rom. 5. 3.

Pfal. 3. 9. 12.

Rom. 8. 22.

23. 26.

7. If it make feruent prayer.

Heb. 11. 16

13. 15.

8. If it extinguish the eager desires after earthly things.

Reu. 22. 20.

9. If we be glad at heart of his comming.

μὲν τὸ σὸφὸν θεῶν τιμῇ.